

Book Reviews

The Seeds We Planted: Portraits of a Native Hawaiian Charter School. By Noelani Goodyear-Ka'ōpua. Minneapolis: University of Minnesota Press, 2013. Illustrated. Notes. Bibliography. Glossary. Index. \$75.00 cloth; \$25.00 paper

Noelani Goodyear-Ka'ōpua tells the story of Hālau Kū Māna (HKM), a Hawaiian culture-based secondary school in Honolulu. The story of HKM provides a lens to view the Hawaiian Nationalist movement and to critically challenge current educational policy. Using the portraiture method and the critical race methodology of counterstorytelling, Goodyear-Ka'ōpua, who was a co-founder of the school, successfully accomplishes the feat of producing scholarly writing as an art form that is, simultaneously, attentive to aesthetics and grounded in a situated perspective. She presents her portrait in a style expressed using Hawaiian terms and combining grace with a critical edge. For example, consider this segment about the experiences of HKM students who volunteered to march in support of a mass “Justice for Hawaiians” movement:

Upon reflecting on their memories of these marches, several former students talked about the importance of being able to see, hear, and feel the mana [power] of a living nation, the lāhui Hawai'i. Graduates also talked about how attending kū'ē [to oppose, resist, or stand apart] actions deepened their sense of kuleana [responsibility, authority] to add their leo [voice] and mana to that collective Hawaiian voice. Oli [chants] and mele [songs] provided one way to join their voices together with other Kānaka calling for pono [balance, justice] and ea [sovereignty] (p. 209).

Goodyear-Ka'ōpua balances her voice with the voice of the actors involved in HKM to articulate Kānaka 'Ōiwi [Native Hawaiian] self-determined notions

of education and nationhood against—from her perspective—the racist, colonial constructions of a settler-dominated public school system. Goodyear-Ka'ōpua's effective use of Hawaiian language throughout her book provides a strong sense of the importance of Native terms in portraying the voices of the actors, including the author and her genealogy. She seamlessly provides ample translations, in text, and includes a glossary for readers who may need additional reference. The definitions inserted into the quotation above were drawn from the glossary and the main text. Through these efforts, the author manages to successfully keep the book accessible. Readers will find the author's style to be smooth and richly informative.

The Seeds We Planted tells a Hawaiian story of what it means to engage in Indigenous cultural revival and political activism while working within and against settler colonial structures. The book follows the work of HKM educators as they exercise Hawaiian self-determination and sovereign pedagogy in the age of accountability and No Child Left Behind. She wrote:

The notion of sustainable self-determination centers the renewal of Indigenous collective capacities to feed and sustain ourselves from our lands, requiring widely disseminated, land-centered literacies and diverse bodies of collective knowledge on our terms, as opposed to the highly centralized, standardized, and dominant approach to education in the United States today (p. 30).

In particular, Goodyear-Ka'ōpua situates the Hawaiian charter school movement within the broader struggles for land and sovereignty through genealogy. She distinguishes the movement from the current wave of charter schools across the U.S. that are run by educational management organizations, which are large nonprofit and for-profit corporations. She makes a valuable contribution to understanding education in Hawai'i by illustrating how the pressures of No Child Left Behind, state and federal standards, and "dominant notions of settler education" have, in effect, worked to limit Indigenous Hawaiian education efforts. The greatest contribution of this work is how Goodyear-Ka'ōpua shows Kānaka 'Ōiwi educators successfully practicing pedagogies that have served to help restore a Kānaka Maoli [Native Hawaiian] nation and preferred, nonimperial futures.

These pedagogies, that Goodyear-Ka'ōpua calls "sovereign pedagogies," are grounded in Hawaiian values and are expressed in place-based and project-based approaches rooted in Indigenous structures. She provides portraits of how HKM educators have organized their sovereign pedagogies around the building and care of three particular Hawaiian vessels—the 'auwai [irrigation ditch vital to taro cultivation], the wa'a [canoe], and the leo [voice].

The author devotes a chapter to each, showing HKM's involvement with each vessel. These chapters are richly illustrated with a generous amount of photos that show various HKM actors engaged in teaching and learning.

While I recognize that Noelani Goodyear-Ka'ōpua's monumental book provides a tremendous contribution to knowledge in education and Indigenous Hawaiian Studies, I would be remiss not to mention the only potentially problematic aspect of this work that I found. Her theoretical framework over-relies on the notion of settler colonialism, a key concept in Indigenous Studies. While a theoretical lens focused on settler colonialism is very useful in illuminating and analyzing phenomena in societies dominated by settlers, and/or the descendants of settlers, as in Hawai'i, it employs a limiting discourse that also occludes the complex idiosyncrasies peculiar to a particular place.

For example, while Goodyear-Ka'ōpua challenges colonial logics and binaries, her casting of actors according to the Indigenous and settler labels produces yet another binary and, in effect, an associated hierarchy. This becomes apparent in the poignant portrait that Goodyear-Ka'ōpua paints of a non-Indigenous Hawaiian teacher at HKM who is subject to tensions of being considered a settler. She wrote, "For him such distinctions were important because of the different kuleana between one who has a four-generation connection to Hawai'i versus one who has a millennia-long genealogical connection" (p. 153). While the status of Kānaka 'Ōiwi as the indigenous, first peoples of Hawai'i is undeniable, branding the descendant of settlers as a settler erases the distinction between a person who actually came to settle in Hawai'i, rather than someone descended from settlers, like this HKM teacher, who actually has a multigenerational connection Hawai'i.

In spite of this criticism of the limitations of imposing a settler colonialism frame, the brilliance of Goodyear-Ka'ōpua's work as an Indigenous educator shines brightly throughout her book. *The Seeds We Planted* is essential for anyone concerned with education in Hawai'i. In addition to capturing the pernicious effects of the dominant system of public education in Hawai'i, this valuable contribution provides a hopeful, successful, and concrete example of what Indigenous education can accomplish to help determine Kānaka 'Ōiwi preferred futures.

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Going for Broke: Japanese American Soldiers in the War Against Nazi Germany. By James M. McCaffrey. Norman: University of Oklahoma Press, 2013. xv + 408 pp. Illustrated. Notes. Bibliography. Index. \$34.95 cloth

The attack by Japan on Pearl Harbor in December of 1941 unleashed widespread anger and resentment against Japanese Americans in the United States. It also opened the way in 1942 for the removal of over 110,000 persons of Japanese ancestry from their West Coast homes and their imprisonment in ten different internment camps. Nevertheless, despite the prejudice and discrimination that they faced, many Japanese Americans from Hawai'i and the mainland fought for the United States in Europe in the 100th Battalion and the 442nd Regimental Combat Team. Their exploits have become an important chapter in the history of Japanese Americans to win acceptance in this country.

In *Going for Broke: Japanese American Soldiers in the War against Nazi Germany*, James M. McCaffrey provides a systematic account of how the 100th Battalion and the 442nd Regimental Combat Team came to be organized and trained. While much has already been written about these two military units, he seeks to be more complete by not focusing exclusively on the infantry. He includes the operational history, the activities of the 522nd Field Artillery Battalion, combat engineers, and cannon and anti-tank companies. In the various campaigns in Italy, France, and Germany, units were sometimes detached and joined with other groups, and McCaffrey carefully documents these assignments.

While some Japanese Americans served with the Military Intelligence Service in the Pacific, McCaffrey does not touch on that aspect; he is primarily interested in the experiences of Japanese Americans fighting in Europe. Drawing upon Internet sources and published materials, he weaves in the sentiments and reactions they voiced as they encountered different situations and challenges. Rather than overwhelming the reader with names of persons and interrupt the narrative flow, McCaffrey often records them in the end-notes to the book. When memories or versions of events conflict, that is noted there as well.

Seeking to go beyond a synthesis of the existing literature, McCaffrey offers his own perspective on several issues. First of all, he points out that whether "the 442nd Regimental Combat Team was the most highly decorated unit of its size and length of service" in World War II is debatable (p. 346). He comments: "it is undeniable that the 442nd Regimental Combat Team was

certainly *one* (italics his) of the army's most highly decorated units" (p. 346). At the same time, he admits that racial attitudes may have prevented timely recognition of the achievements of the Japanese American soldiers with Medals of Honor until much later (pp. 347–348).

Second, in rescuing the "lost battalion," or 1st Battalion of the 141st Regiment, encircled by Germans in the Vosges Mountains, McCaffrey declares that the high number of casualties cited as suffered by the 3rd Battalion and 100th Battalion of the 442nd Regimental Combat has been exaggerated. It has often been said that many were sacrificed to save a few. But McCaffrey believes it is an example of "much misinformation" (p. 271) that undoubtedly contributed to the sterling reputation of the Japanese American soldiers. Counting the thirty-seven dead and 410 wounded between October 26 and October 30, he writes that the total is "considerably less than eight hundred" (p. 272). Moreover, though these were still "heavy losses," some of these casualties "might have been incurred in regular combat actions during this time even if there had not been a trapped battalion to rescue" (p. 272).

Finally, although Japanese Americans fought a war against racism and prejudice, proving that they were loyal to the United States, for McCaffrey, they were "in almost every respect like all the other GIs of World War II" (p. 346). They did not defeat Nazi Germany by themselves, they were not all heroes, and some even tried to find ways to leave military service. A few committed what might be labeled atrocities today (p. 267), while others had sex with prostitutes (pp. 216–217, 324–325). In other words, in going through the routines and struggles in their daily lives, these were ordinary people serving as soldiers.

Overall, McCaffrey seeks to present a balanced and comprehensive account of the Japanese Americans in combat against Nazi Germany. In this endeavor, he has largely succeeded, although some might feel that his even-handed approach edits out a lot of the drama and heroism often found in military history. Finally, while the book includes a fair amount of illustrations, adding maps to indicate key sites in Italy, France, and Germany would have been welcome.

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Japanese Buddhist Temples in Hawai'i: An Illustrated Guide. By George J. Tanabe and Willa Jane Tanabe. Honolulu: University of Hawai'i Press, 2013. xiv + 238 pp. Illustrated. Index. \$45.00 cloth; \$22.99 paper

George and Willa Tanabe's *Japanese Buddhist Temples in Hawai'i: An Illustrated Guide* is the latest contribution the couple has made to advancing the understanding of Japanese culture and religion. Through numerous talks and presentations, writings, temple tours, and even a weekly radio show (not to mention distinguished careers as professors of religion and art), George and Willa Tanabe have enlightened specialists on Japan in their respective fields as well as educated those with only a passing interest in things Japanese. This book continues that tradition.

The temple guidebook is divided into two main sections. Part one consists of two chapters with the first, titled "From India to Japan to Hawai'i," providing a helpful overview of the historical Buddha's teaching, the major Buddhist denominations in Japan, and a concluding section on funeral Buddhism. The second chapter is titled "Architecture and Interiors," and first-time temple visitors and long-time members alike will find this chapter especially valuable. The Tanabes provide a useful typology that describes five distinct architectural styles. Thus even before entering a temple, one has a rough sense of when it was built or what message the temple community hoped to convey simply by looking at its structural design. The second half of the chapter vividly describes and—more importantly—explains the intricate details and meanings behind the bewildering assortment of ritual objects and images that fill the temples.

Part two consists of three chapters and makes up the bulk of the guidebook. Here the Tanabes take the reader on a temple tour to every island in the state where Japanese Buddhist temples can be found. 90 temples covering six islands are documented in all. Each temple entry provides information on the architecture style and circumstances surrounding the temple's construction, notable structures, statues, and ornaments on the temple grounds, and a description of the ritual accoutrements and figures of veneration found inside the temple. Historical notes and interesting pieces of information are also sprinkled throughout the entries.

Many visitors to Japanese Buddhist temples are awestruck by the sensory experience that greets them when they step inside. The sights, sounds, and smell of the temples can be bewildering and overwhelming. Often, the reaction to these sensations differs depending on the ethnic or religious background of the visitor. Elaborate and complex images, ornaments, and ritual

implements fascinate and may even entice those who come from a tradition other than Japanese Buddhism. For those who belong to families of Japanese descent or families that once were active members of Buddhist temples, however, a slightly different response may be elicited. It's not wonder and fascination, as much as confusion and awkwardness and a sense of being a stranger in what should be—or what used to be—a familiar tradition. This book is thus a wonderful resource for first-time guests and long-time members, locals and tourists alike, as it guides the reader through the visual maze of religious architecture, images and objects that await the temple visitor, providing descriptions and explanations along the way that make what is fascinating and captivating more so for some; and what is unfamiliar and strange less so for others.

Although *Japanese Buddhist Temples in Hawai'i* is a great resource, the book has mistakes that will cause confusion or misunderstanding for the uninitiated. These errors mostly fall under the purview of a copy editor rather than the authors, however. For example, the table on page 38 that lists the various images worshipped and venerated at the central and side altars in the temples is wrong. As a result, members of Jōdo Mission might be surprised to learn that the main image of worship in their Japanese temple is a Chinese man—Shan-tao, and not Amida Buddha. Followers of Nichiren Buddhism might be the most surprised of all to read that they have no images in their central and left altars. This would be a different take on the Buddhist teaching of emptiness. Another error is found in the entry for Sōtō Mission Betsuin, where the guidebook claims the temple commemorates the enlightenment of the Buddha in February. February commemorates the death of the Buddha, not his enlightenment. There are also spelling inconsistencies and even a wrong temple telephone number listed. It should also be mentioned, although the book states otherwise, that not every traditional Japanese Buddhist temple is covered. In addition to the Rinzai temple Chōzenji (which is likely the temple that the authors state declined to be included in the guidebook), Honsenji (Nichiren Shōshū), Tōdaiji Hawaii Bekkaku Honzan (Kegon), and Zaoji (esoteric Buddhism) were not included. Finally, although the numerous photographs give the reader a sense of what the temples are like, they are often too small to truly appreciate the rich details of the objects described.

Such shortcomings, however, in no way diminishes the value of *Japanese Buddhist Temples in Hawai'i*, and the Japanese Buddhist community and anyone interested in Japanese Buddhism should be grateful to George and Willa Tanabe for creating such an indispensable book. That being said, readers would have greatly benefited from a summary of the temples in general—perhaps at the end of each island section that comments on the qualities or traits distinctive to each island that shaped the temples, or maybe a concluding

chapter to the guidebook that offered insight and perspective on Japanese Buddhist temples in Hawai'i as a whole, especially how they were impacted by World War II.

Japanese Buddhist Temples in Hawai'i is an illustrated guide of what one will see when visiting the various temples in Hawai'i, but what one doesn't or won't see may be just as eye-opening. The lack of members in many of the temples is telling. While many Japanese Buddhist temples in Hawai'i remain centers of vibrant activity, the entries for several temples make references to a dwindling membership, with some temples in serious decline and claiming only a handful of families. Other temples have shut down. There are several reasons behind the declining membership, including the end of the sugar plantation era and the effects of World War II.

Japanese Buddhist Temples in Hawai'i thus serves as an important historical document, capturing the value of the temples while they still can be seen. However, the true historical worth of a temple on the local community is not measured by the length of its existence (the Buddhist teaching of impermanence reminds us of this), but by the width of its reach and depth of its commitment to its members. *Japanese Buddhist Temples in Hawai'i: An Illustrated Guide* is a valuable book that captures the legacy of the Japanese Buddhist temple tradition in Hawai'i—the dedication and pride of the Japanese community in building Buddhist temples as the population shaped its own identity, and the ways in which temples interacted with its membership as the Japanese in Hawai'i transitioned from immigrant laborers to local residents and built meaningful lives for themselves and their families in the process, even if this ultimately entailed leaving the temples behind as a result.

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Native Paths to Volunteer Trails: Hiking and Trail Building on O'ahu. By Stuart M. Ball, Jr. Honolulu: University of Hawai'i Press, 2012. xii, 278 p. Maps. Illustrated. Notes. Index. \$21.99 paper

Stuart Ball, a longtime outings leader for the Hawaiian Trail and Mountain Club (HTMC), is renowned for his extensive knowledge of hiking trails on O'ahu. His previous hiking guide, *Hikers Guide to O'ahu* (University of Hawai'i Press, 2000), is popular and widely read in the local hiking community. I was excited to hear that he was nearing completion of a trail history book

when he contacted me in my capacity as a member of the Sierra Club, O'ahu Group's Outings Committee to obtain photos of trail building on the Maunawili Demonstration Trail. Ball's latest work combines his own impressive trail knowledge with abundant archival material, oral histories, and published works to tell the story of how O'ahu came to be overlaid with its network of official hiking trails.

Anyone who hikes on O'ahu will certainly find his or her experience enriched by Ball's meticulous research into the histories of many of the island's hiking trails. In particular, Ball has mined the Hawai'i State Archives and the archives of HTMC to find material documenting early 20th-century hiking and trail building activity. Many new trails were constructed in the 1920s through the 1950s to provide access for fire protection and to improve hunter access. Greater access for hunters aided the struggle against invasive species like feral pigs and goats.

The book is clearly not intended to be read cover to cover. Ball has constructed each chapter so that it can be read independently. As a result, repetitive information appears in multiple chapters. The book is divided into sections based on the type of entity that constructed each trail or group of trails. A brief introductory chapter mentions traditional Native Hawaiian paths that later were incorporated into official hiking trails. Additional accounts of traditional paths used by Native Hawaiians could have perhaps been obtained from a search of articles in Hawaiian-language newspapers. The remaining chapters provide historical details about trails built by hiking clubs, sugar plantations, the U.S. Army, the Hawai'i Territorial Forestry Division, the Civilian Conservation Corps (CCC), and volunteer groups.

Those doing research in the history of forestry and watershed conservation will be interested in the section concerning Territorial forester Charles S. Judd, a major proponent of conservation and trail building in the early part of the 20th century. Ball includes many references to Judd's files (now located in the Hawai'i State Archives), documents which give a tantalizing glimpse of this very energetic man. One hopes that he will be the subject of an as-yet-unwritten biography. Particularly interesting are the accounts of how Judd worked closely with the U.S. Army to determine the routing and construction of the new trails being built by the Emergency Conservation Work program, later and more famously known as the CCC.

Ball searched the archives of HTMC to find accounts of club hikes on various trails and of the different routes that were used. He wisely does not try to document all of the many trails that have been constructed, rerouted, and maintained by the club (which would be a book in itself). Instead, he sheds light on the relationships between HTMC and other groups like the Army and the Piko Club, another hiking club. The brief history of the Piko

Club is especially interesting because it was born out of the unusual friendship between Judd and General Briant H. Wells, commander of the Hawaiian Division of the U.S. Army.

Of great interest to the hikers of today are Ball's accounts of legendary trails such as the Castle Trail and the Kipapa Trail. These trails, once heavily used, became obscured and disused due to access issues.

Curiously, the book includes only three maps: *Trails of leeward O'ahu* from *Fragments of Hawaiian History*; the 1938 *Trails on the Island of Oahu* (showing the CCC trails); and *Honolulu Mauka Trail System*. Ball tantalizingly references a 1947 Territorial Forestry Division map, *Forest Trail Map of the Island of Oahu*, but it is not reproduced in the book. Other maps, including a 1979 *Island of Oahu Recreation Map*, are also mentioned. Maps showing the locations of all of the trails discussed in the text would have enhanced the reader's understanding of the connections and relationships between various trails. Perhaps there was a conscious effort to avoid the encouragement of hiking on trails that are no longer accessible.

Ball makes reference to his source material throughout the work. However, the index is, unfortunately, not as complete as one might hope. For instance, while Dillingham Ranch is mentioned several times in the text, it is not listed anywhere in the index. The book is illustrated with historical photographs showing trail building, hiking, and many of the individuals mentioned, including Alexander Hume Ford, Charles S. Judd, Silver Piliwale, and Dick Davis.

Native Paths to Volunteer Trails is an essential work for those interested in the history of hiking, the CCC, the Army, or watershed protection on O'ahu. Stuart Ball has once again presented us with an outstanding volume that will quickly become a classic.

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Hawai'i's Mauna Loa Observatory: Fifty Years of Monitoring the Atmosphere.
By Forrest M. Mims III. Honolulu: University of Hawai'i Press, 2012.
Indexes. Appendix. Illustrated. \$60.00 cloth

Forrest Mims' book *Hawai'i's Mauna Loa Observatory* chronicles the history of "one of the world's leading atmospheric monitoring observatories" atop Mauna Loa on the island of Hawai'i which measured carbon dioxide that

triggered four decades of scientific, media, academic, government, corporate and citizens discussions on global warming (p. 1). Amateur scientist and atmospheric researcher Mims does not delve into argument pro or con regarding global warming; his end commentary is carefully nuanced, presenting all sides of the debate. Instead, his book is equal parts historical, technical, and biographic of scientists and technicians at the Mauna Loa Observatory (MLO).

Mims begins his book with the first Western scientific expedition to Mauna Loa in 1794 that emphasized atmospheric science. With King Kamehameha I's approval, Scottish scientist Archibald Menzies' unfortunate manservant carried a "portable" three-foot high barometer, measuring air pressure, up the Mauna Loa slope. A volcanic eruption added excitement (and probably terror) to this expedition. Mims compares contemporary atmospheric scientists to Menzies, whose research findings were based on "precise physical measurements and observations" (p. 21).

In 1841 during the reign of King Kamehameha III, United States Navy Lieutenant Charles Wilkes led his intrepid sailors to climb Mauna Loa to conduct gravity experiments. The early 19th-century journey to a height of approximately 12,000 feet was arduous: the sailors suffered from injuries to their feet, altitude sickness, snow-blindness, and diarrhea.

In the post-World War II era, Mims recounts the "dream" of meteorologist Robert Simpson, who lobbied for a weather observatory atop Mauna Loa. Historically, the scientific community had always had Mauna Loa on their "radar"; a 1920 Pan-Pacific Scientific Conference's resolution called for a "meteorological station on Mauna Loa" (pp. 52-54).

For some readers, Mauna Loa may be confused with Mauna Kea, the snowy white peak of astronomical research fame. Mauna Loa is the second highest peak on the same island of Hawai'i and the MLO site is on the northern slope. With the shielding effect of Mauna Kea, Mauna Loa has a less turbulent atmosphere, so the atmospheric air rolls downward, resulting in accurate measurements relatively free of man-made pollutants. Mauna Loa's natural shape and location gave scientists "the best measurements in the world" (p. 419).

After the summit road deteriorated, the first meteorological observatory was abandoned in 1954. Serendipitously, Simpson met a researcher who was searching for another observatory after encountered difficulties in measuring the ozone layer in the American Southwest. By coincidence, the Hawai'i governor called for a "scenic road" to the top of Mauna Loa, and the local Lions Club sold lava rocks for a dollar apiece in a road fund-raising campaign. After government lobbying, a new observatory building atop Mauna Loa was dedicated in 1956.

In the mid-1960s, Congress decided to terminate any Weather Bureau

research unconnected with “weather forecasting” that led to severe staff cut-backs at the Mauna Loa Observatory. Later the MLO would rebound with new funding sources and afterwards the MLO would be recognized as a significant research center.

Mims provides a total of 165 photos, some depicting “generations” of Hawai‘i island MLO technicians. An early 1959 hire was Clifford Kutaka and a year later, Harry Arashiro joined MLO as scientific observation specialist and relished every moment in “heaven” atop Mauna Loa; in contrast, one technician had to be talked out of shooting himself to “get off the mountain” (p. 147). Adeline Fujisawa calibrated scientific data and later said that she would have enjoyed her life again as a physicist. While nearly everybody else worked in the sugar industry on the island of Hawai‘i, these technician roles must have been truly unique to their families and neighbors.

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